



A  
COMPREHENSIVE HISTORY  
OF THE  
RELIGION OF THE HINDUS,  
ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY  
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VEDANTIC PERIOD.

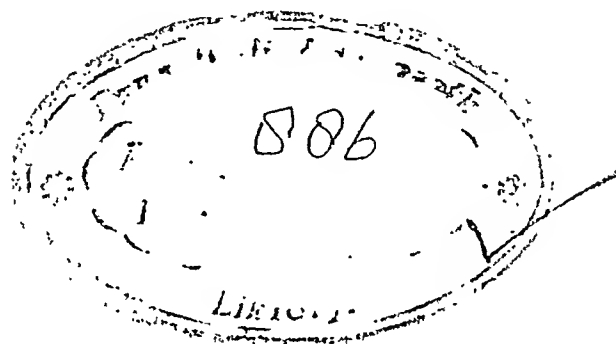
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A

COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS.

VEDANTIC PERIOD.

CHAPTER I.

THE VEDANTA.

The Philosophic portions of the Vedas are called the Upanishads. They are also called Aranyakas, for they were generally the works of those that retired from the world and lived in the Aranya or forest. This portion of the Vedas is called the VEDANTA or "the end of the Vedas."

We have already said the Brahmanic and Vedantic Periods are not two distinct periods. The Religions of the Brahmanas and the Vedantas grew up simultaneously and side by side.

There were people who were solely and wholly devoted to the Religion of the Vedanta, but the mass of the people followed the Ritualistic Religion of the Brahmana, though they believed in the philosophy of the Vedanta.

The religious ideas and thoughts of the Hindus flowed from the Rig Veda in two distinct streams,—one proceeded to the direction of the Religious Philosophy and the other to that of the Religious Science.\*

The Brahamanas treated of the Religious Science—namely the Rituals and Rites,—Yagmas and Sacrifices,—a system of Science that was intended to bestow on man all religious merits as well as final Salvation,—particularly they promised all sorts of extraordinary powers to human beings. The Aranyakas and Upanishads discussed the origin of the Universe, the nature of Brahma, the Supreme One, the character of the

\* Each of the four Vedas has Brahmanas and Upanishads and Aknyakas attached to it. The Vedas, the Brahmanas and the Upanishads, all these three together are called the Vedas. Therefore the Brahmanas and the Upanishads should not be considered as any thing apart from the Vedas; they are a part and parcel to them.

human soul, and the way in which that soul can attain to the final ever-lasting Bliss. Though some of the Brahmanas touched upon these theological and philosophical subjects, yet they are solely and wholly dwelt with in the Upanishads. Therefore the developments of the Hindu Philosophy, the birth of which was in the Vedas, are to be found in the Upanishads.

The Brahmanas and the Upanishads both are grand works in their own way. The European scholars have become great admirers of the Upanishads. Many of which have not only been translated into English,—but also in French, German and other European languages. They admire them for their grand philosophical speculations, though they do not accept their conclusions. But they have rejected the Brahmanas as a mass of trash, treating of meaningless Sacrifices and superstitious rituals. We have neither time nor space to deal extensively with these wonderful works, but we can say this much that if they carefully study the Brahmanas, they will find in



them a Science, by which,—apart from salvation and higher births,—man can secure in 'this world of mortals many superhuman powers and other worldly blessings. The time will come when the Science of the Brahmanas will be appreciated and the real meaning and import of the Vedic Rituals and Sacrifices will be understood.

This is what Colebrooke says about the meaning of the word Upanishads :—In dictionaries this term is made equivalent to *Rahasya* which signifies mystery. This last term is, in fact, frequently employed by Manu and other ancient authors, where the commentators understood Upanishads to be meant. But neither the etymology, nor the acception of the word, which is now to be explained, has any direct connection with the idea of secrecy, concealment, or mystery. Its proper meaning, according to Sanker, Sayanna and all the commentators is Divine Science or the " Knowledge of God," and according to the same authorities, it is equally applicable to theology itself and to a

book in which this Science is taught. Its derivation is from the verb *sad* to destroy, to move, or to weary, preceded by the prepositions *upa* (near) and *ni* (continually) or *nis* (certainly). The sense properly deducible from this etymology according to the different explanations given by commentators invariably points to the knowledge of the divine perfections and to the consequent attainment of *Beatitude* through exemption from passions. (See Colebrooke's Miscellaneous Essay's, Vol. I, p. 83).

We shall now enumerate the Upanishads that each Veda contains :—

The Rig Veda has Aiterriya Aranyaka and Koustaki Upanishad.

The White Yajur Veda has Isadhya Upanishad and Vrihad Aranyaka.

The Black Yajur Veda contains Taittiriya Upanishad, Sveteshwera Upanishad, Kataleanishai &c.

The Sama Veda has Chhandagya Upanishad and Kena Upanishad.

The Atharva contains 52 Upanishads, of which the principal are Manduka, Prasna,

Katha, Mandukya, Nrisingha Tapanya, &c.\*

The object of the Vedanta is to teach the means by which Eternal Beatitude may be attained after death and happiness in this world.

The Vedas say:—"Soul is to be known. It is to be discriminated from Nature ;—so that it does not come again; it does not again." This is final ETERNAL BEATITUDE.

So said also the Grecian Philosophers, Pythagoras and Plato in particular. "The end of philosophy is to free and mind from incumbrances which hinder its progress towards perfection and to raise it to the contemplation of immutable truth and to disengage it from all animal passions, that it may rise above sensible objects to the contemplation of the world of intelligence."

So say the Upanishads. They say God is the omniscient and omnipotent cause of the existence, continuance and dissolution

\* All the important Upanishads have Sanker's commentary and Annanda Giri's Gloss. Now almost all the Upanishads have been published and translated. See translations in the Sacred Books of the East; Ram Mohon Ray's works, etc.,

For the Philosophy of the Upanishads, see Dr. Gough's work on the same subjects.

of the universe. Creation is an act of His will. He is both efficient and material cause of the world,—creator, and nature, framer and frame, doer and deed. At the consummation of all things, all are resolved unto Him. The supreme Being is one, sole existent, secondless, entire, without parts, sempiternal, infinite, ineffable invariable ruler of all, Universal Soul, truth, wisdom intelligence, and happiness.

Individual souls emanating from the Supreme One are likened to innumerable sparks issuing from a blazing fire. From Him they proceed and to Him they return, being of the same essence. The soul which governs the body together with its organs, neither is born, nor does it die. It is a portion of the divine substance and as such, infinite, immortal, intelligent, sentient, true. It is Governed by the Supreme. Its activity is not of its essence, but inductive through its organs. It is not a free and independent agent, but made to act by the Supreme One, who causes it to do in one safe as it had purposed in a former condi-

tion. According to its pre-disposition for good or evil, for enjoined or forbidden deeds, it is made to do good or evil, and thus it has retribution for previous works. Yet God is not author of evil, for so it has been from eternity ; the series of proceeding forms and of dispositions manifested in them has been infinite.

The soul is incased as in a sheath. In death it absolutely quits this gross corporal frame. Subject to future transmigration, it visits other worlds to receive there the recompense of good works or suffer the penalty of misdeeds. Thus it travels in lower and higher regions. The wise, liberated from all worldly trammels, ascend yet higher to the abode of Brahma, or if their attainment of "*Knowledge*" be complete, they at once pass into a reunion with the Divine Essence. Thus they attain BRAHMA-VIRUASSA and final MOKSHA (Salvation) which is ETERNAL BEATITUDE and ever-lasting Bliss.

This Ritualistic Philosophical Religion flourished amongst the Aryans for more than one thousand years.

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## CHAPTER II.

### THE RIGVEDIC UPANISHADS.

The AITARRYA ARANYAKA is a portion of the Rigveda. It comprises eighteen chapters, lectures distributed into 5 books. The four last lectures of the 2nd book is considered to be the proper Aitarrya Upanishad. The following quotation will give an idea of what it contains.

‘Originally this [universe] was indeed SOUL only ; nothing else whatsoever existed, active [or inactive]. HE thought, “I will create worlds ;” thus HE created these [various] worlds ; water, light, mortal [beings], and the waters. That “water” is the [region] above the heaven which heaven upholds ; the atmosphere comprises light ; the earth is mortal ; and the regions below are “the waters.”

HE thought, “These are indeed worlds I will create guardians of worlds.” ; Thus HE drew from the waters, and framed, an embodied being. He viewed him ; and of that being, so contemplated, the mouth opened as an egg : from the mouth, speech

issued ; from speech, fire proceeded. The nostrils, spread ; from the nostrils breath passed ; from breath, air was opened ; from the eyes a glance propagated, The eyes sprung ; from that glance, the sun was produced. The ears dilated : from the ears came hearkening ; and from that, the regions of space. The skin expanded : from the skin, hair rose ; from that grew herbs and trees. The breast, opened ; from the breast of mind issued ; and from mind, the moon. The navel burst : from the navel came deglutition ; from that, death. The generative organ burst : thence flowed productive seed ; whence waters drew their origin.

‘These deities, being thus framed, fell into this vast ocean:: and to HIM they came with thirst and hunger : and HIM they thus addressed : “Grant us a [smaller] size, wherein abiding we may eat food.” HE offered to them [the form of] a cow : they said, “that is not sufficient for us.” HE exhibited to them [the form of] a horse : they said, “Neither is that sufficient for us.” HE showed them the human form they exclaimed

“well done ! ah ! wonderful !” Therefore man alone is [pronounced to be] “well formed.”

‘He bade them occupy their respective places. Fire, becoming speech, entered the mouth. Air, becoming breath, proceeded to the nostrils. The sun, becoming sight, penetrated the eyes. Space became hearing, and occupied the ears. Herbs and trees became hair, and filled the skin. The moon, becoming mind, entered the breast. Death, becoming deglutition, penetrated the navel ; and water became productive seed, and occupied the generative organ.

‘Hunger and thirst addressed him, saying “Assign us [our places] :” HE replied : “You I distribute among these deities ; and I make you participant with them.” Therefore is it that to whatever deity an oblation is offered, hunger and thirst participate with him.

‘HE reflected, “These are worlds ; and regents of worlds : for them I will frame food.” HE viewed the waters, so contemplated, from issued ; and food is form, which was so produced.



‘Being thus framed, it turned away and sought to flee. The [primeval] man endeavoured to seize it by speech, but could not attain it by his voice : had he by voice taken it, [hunger] would be satisfied by naming food. He attempted to catch it by his breath, but could not inhale it by breathing : had he by inhaling taken it, [hunger] would be satisfied by smelling food. He sought to snatch it by a glance, but could not surprise it by a look : had he seized it by the sight, [hunger] would be satisfied by seeing food. He attempted to catch it by hearing, but could not hold it by listening : had he caught it by hearkening, [hunger] would be satisfied by hearing food. He endeavoured to seize it by his skin, but could not restrain it by his touch : had he seized it by contact, [hunger] would be satisfied by touching food. He wished to reach it by the mind, but could not attain it by thinking : had he caught it by thought [hunger] would be satisfied by meditating on food. He wanted to seize it by the generative organ, but could not see hold it ; had he thus seized it, [hunger]

would be satisfied by emission. Lastly he endeavoured to catch it by deglutition ; and thus he did swallow it : that air, which is so drawn in, seizes food ; and that very air is the bond of life.

‘HE [*the universal soul*] reflected, “How can this [body] exist without me ?” HE considered by which extremity he should penetrate. HE thought, “If [without me] speech discourse, breath inhale, and sight view ; if hearing hear, skin feel, and mind meditate ; if deglutition swallow, and the organ of generation perform its functions ; then, who am I?”

‘Parting the suture [*siman*], HE penetrated by this route. That opening is called the suture (*vidriti*) and is the road to beauty-tudo (*nandana*.)

‘Of that soul, the places of recreation are three ; and the modes of sleep, as many. This (*pointing to the right eye*) is a place of recreation ; this (*pointing to throat*) is [also] a situation of enjoyment ; this *pointing to the heart* is [likewise] a region of delight.

‘Thus born [as the animating spirit], he

discriminated the elements, [remarking], "What else [but him] can I here affirm [to exist] ;" and he contemplated this [thinking] person, the vast expanse, [exclaiming] It have I seen. Therefore is he named IT-SEEING is indeed his name ; and him, being IT-SEEING, they call, by a remote appellation, Indra ; for the gods generally delight in the concealment [of their name]. The gods delight in privacy.

‘ This [living principle] is first, in man, a fetus, or productive seed, which is the essence drawn from all the members [of the body] : thus the man nourishes himself within himself. But when he emits it into woman, he prociates that [fetus] ; and such is its first birth.

‘ It becomes identified with the woman ; and being such, as is her own body, it does not destroy her. She cherishes his ownself, thus received within her ; and, as nurturing him, she ought to be cherished [by him]. The woman nourishes that fetus : but he previously cherished the child, and further does so after its birth. Since he

supports the child before and after birth, he cherishes himself: and that, for the perpetuated. Such is his second birth.

‘ This [second] self becomes his representative for holy acts [of religion]: and that other [self], having fulfilled its obligations and completed its period of life, diseases. Departing hence, he is born again [in some other shape]: and such is his third birth.

‘ This was declared by the holy sage. “ Within the womb I have recognized all the successive births of these deities. A hundred bodies, like iron chains, hold me down: yet, like a falcon, I swiftly rise.” Thus spoke Vamadeva, reposing in the womb: and possessing this [intuitive] knowledge, he rose, after bursting that corporeal confinement; and, ascending to the blissful region of heaven, he attend every wish and became immortal. He became immortal.

‘ What is this soul? that we may worship him. Which is the soul? Is it that by which [a man] sees? by which he hears? by which he smells odours? by which he [52] utters speech? by which he discriminates a

pleasant or unpleasant taste? Is it the heart [or understanding]? or the mind [for will]? Is it sensation? or power? or discrimination? or comprehension? or perception? or retention? or attention? or application? or haste [or pain]? or memory? or assent? or determination? or animal action? or wish? or desire?

‘All those are only various names of apprehension. But this [soul, consisting in the faculty of apprehension] is Brahma; he is Indra; he is (Prajapati) the lord of creatures: these gods are he; and so are the five primary elements, earth, air, the ethereal fluid, water, and light: these, and the same joined with minute objects and other seeds [of existence], and [again] other [beings] produced from eggs, or born in wombs, or originating in hot moisture or springing from plants; whether horses, or kine, or men, or elephants, whatever lives, and walks or flies, or whatever is immovable] as herbs and trees]: all that is the eye of intelligence. On intellect [every thing] is founded: the world is the eye of intellect,

and intellect is its foundation. Intelligence is (Brahma) the Great One.

‘By this [intuitively] intelligent soul, that sage ascended from the present world to the blissful region of heaven : and obtaining all his wishes, became immortal. He became immortal.

‘May my speech be founded on understanding, and my mind be attentive to my utterance. Be thou manifested to me, O self-manifested [intellect]! For my sake [O speech and mind!] approach this *Veda*. May what I have heard, be forgotten : day and night may I behold this, which I have studied. Let me think the reality : let me speak the truth. May it preserve me ; may it preserve the teacher ; me may it preserve, the teacher may it preserve ; the teacher may it preserve ; may it preserve the teacher.

KAUSHTAKI ARANYAKA is the other Upanishad of the Rig Veda. It is a work of the highest interest and importance. Its first adhyaya gives us an extremely important account of the ideas held with regard to the

path to and arrival in, the world of the blessed, the significance of which in relation to similar ideas of other races is not yet quite apparent, but it promises to prove very rich in information. The second adhyaya gives us in the ceremonies which it described amongst other things, a very pleasing picture of the warmth and tenderness of families at that period. The third adhyaya is of inestimable value in connection with the history and development of the epic myth, inasmuch as it represents Indra battling with the same powers of nature that Arjuna in the Epic subdues as evil demons. Lastly, the fourth adhyaya contains the second recension of a legend which also appears, under a somewhat different form, in the Aranyaka of the White Yajus, the legend, namely, of the instruction of a Brahman, who is very wise in his own esteem, by a warrior called Ajatasatru, king of Kasi. This Upanishad is also peculiarly rich in geographical data, throwing light upon its origin. Thus the name of Chitra Gangayani, the wise king in the first adhyaya, who

instructs Aruni clearly points to the Ganga. According to ii. 10, the northern and southern mountains, *i.e.* Himavant and Vindhya, enclose in the eyes of the author the whole of the known world, and the list of the neighbouring tribes in IV. I, perfectly accords with this. That, moreover, this Upanishad is exactly contemporaneous with the Vrihad Aranyaka of the White Yayus is proved by the position of the Aruni, Sveteketu, Ajatasatru, Gargya Balaki, and by the identity of the legends about the latter. (See I. St., i 392—420).



## CHAPTER III.

### THE SAMA VEDIC UPANISHADS.

The most important of the Upanishads of the Sama Veda is Chhandagya Upanishad. It contains eight chapters. The chapters are equally divided into sections, amounting in all to more than a hundred and fifty. We quote a portion of it below.

Prachinasala, son of Upamanyu. Saty-ayajna, issue of Pulusha, Indradyumna, offspring of Bhallavi, Jana, descendant of Sarkarakshya. and Vudila, sprung from Aswataraswa, being all persons deeply conversant with holy writ, and possessed of great dwellings, meeting together, engaged in this disquisition, "What is our soul? and who is *Brahma*?"

'These venerable persons reflected, "Uddalaka, the son of Aruna, is well acquainted with the universal soul: let us immediately go to him." They went: but he reflected, "These great and very learned

persons will ask me ; and I shall not [be able] to communicate, the whole [which they inquire] : I will at once indicate to them another [instructor].” He thus addressed them, “Aswapati, the son of Kekaya is well acquainted with the universal soul ; let us now go to him.”

‘They all went ; and, on their arrival, [the king] caused due honours to be shown to them respectively ; and, next morning, civilly dismissed them ; [but, observing that they staid, and did not accept his presents,] he thus spoke : “In my dominions there is no robber ; nor miser ; no drunkard ; nor any one neglectful of a consecrated hearth ; [85] none ignorant ; and no adulteress. Whence [can you have been aggrieved] ?” [As they did not state a complaint, he thus proceeded :] “I must be asked, O venerable men ! [for what you desire].” [Finding that they made no request, he went on :] “As much as I shall bestow on each officiating priest, so much will I also give to you. Stay then, most reverend men.” They answered : “It is indeed requisite to inform

a person of the purpose of a visit. Thou well knowest the universal soul ; communicate that knowledge unto us." He replied : "To-morrow I will declare it to you." Perceiving his drift, they, next day, attended him, bearing [like pupils] logs of firewood. Without bowing to them, he thus spoke :—

"Whom dost thou worship as the soul, O son of Upamanyu ?" "Heaven," answered he, "O venerable king !" "Splendid is that [portion of the] universal self, which thou dost worship as the soul : therefore in thy family, is seen [the juice of the acid asclepias] drawn, expressed, and prepared, [for religious rites] ; thou dost consume food [as a blazing fire] ; and thou dost view a [son or other] beloved object, Whoever worships this for the universal soul, similarly enjoys food, contemplates a beloved object, and find religious occupations in his family. But this is [only] the head of the soul. Thy head had been lost," added the king, "hadst thou not come to me."

'He now turned to Satyayajna, the son of Pulusha, saying, "Whom dost as the soul,

O descendant of Prachinayoga?" "The sun," answered he, "O venerable king!" "Varied is that [portion of the] universal self, which thou dost worship as the soul; and, therefore, in thy family, many various forms are seen; a car yoked with mares, and treasure together with female slaves, surround thee; thou dost consume food, and contemplate a pleasing object. Whoever worships this, for [86] the universal soul, has the same enjoyment, and finds religious occupations in his family. But this is only the eye of the soul. Thou hadst been blind," said the king, "hadst thou not come to me."

He next addressed Indradyumna, the son of Blallavi: "Whom dost thou worship as the soul, O descendant of Vyaghrapad." "Air," replied he, "O venerable king!" "Diffused is that portion of the universal self which thou dost worship as the soul; numerous offerings reach thee; many tracts of cars follow thee; thou dost consume food. thou viewest a favourite object. Whoever worships this, for the universal soul, enjoys food and contemplates a beloved object: and has

religious occupations in his family. But this is only the breath of soul. Thy breath had expired," said the king, "hadst thou not come to me."

'He next interrogated Jana, the son of Sarkarakshya : "Whom dost thou worship as the soul, O son of Sarkarakshya ?" "The ethereal element," said he, "O venerable king !" "Abundant is that universal self, whom thou dost worship as the soul ; and, therefore, thou likewise dost abound with progeny and wealth. Thou 'dost consume food ; thou viewest a favourite object. Whoever worships this, for the universal soul, consumes food, and sees a beloved object ; and has religious occupations in his family. But this is only the trunk of soul. Thy trunk had corrupted," said the king, "hadst thou not come to me."

'He afterwards inquired of Vudila, the son of Aswataraswa : "Whom dost thou worship as the soul, O descendant of Vya-ghraped ?" "Water", said he, "O venerable king !" "Rich is that universal self, whom thou dost worship as the soul ; and, there-

fore art thou opulent and thriving. Thou dost consume food ; thou viewest a favourite object. Whoever worships this, for the universal partakes of similar enjoyments, contemplates as dear an object and has religious occupations in his family. But this is only the abdomen of the soul. Thy bladder had burst," said the king, "hadst thou not come to me."

'Lastly, he interrogated Uddalaka, the son of Aruna : "Whom dost thou worship as the soul, O descendant of Gotama?" "The earth," said he, "O venerable king !" Constant is that universal self, whom thou dost worship as the soul : and, therefore, thou remainest steady, with offspring and with cattle. Thou dost consume food ; thou viewest a favourite object. Whoever worships this, for the universal soul, shares like enjoyments, and views as beloved an object, and has religious occupations in his family. But this forms only the feet of the soul. Thy feet had been lame," said the king, "hadst thou not come to me."

'He thus addressed them [collectively]:

“You consider this universal soul, as it were an individual being ; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested] portions, and is offered [from consciousness], enjoys nourishment in all worlds, in all beings, in all souls : his head is splendid, like that of this universal soul ; his eye is similarly varied ; his breath is equally diffused ; his trunk is no less abundant ; his abdomen is alike full ; and his feet are the earth ; his breast is the altar ; his hair is the sacred grass ; his heart, the household fire ; his mind, the consecrated flame ; and his mouth, the oblation.

“The food, which first reaches him, should be solemnly offered : and the first oblation, which he makes, he should present with these words : ‘Be this oblation to breath efficacious.’ Thus breath is satisfied ; and, in that, the eye is satiate ; and, in the eye, the sun is content ; and, in the sun, the sky is gratified ; and, in the sky, heaven and the sun, and whatever is dependant, become replete : and after that, he himself [who

eats] is fully gratified with offspring and cattle; with vigour proceeding from food, and splendour arising from holy observances.

“ But whoever makes an oblation to fire, being unacquainted with the universal soul, acts in the same manner, as one who throws live coals into ashes : while he, who presents an oblation, possessing that knowledge, has made an offering in all words, in all beings, in all souls. As the tip of dry grass, which is cast into the fire, readily kindles ; so are all the faults of that man consumed. He, who knows this, has only presented an oblation to the universal soul, even though he knowingly give the residue to a *Chandala*. For, on this point, a text is [preserved] : ‘As, in this world, hungry infants press round their mother ; so do all beings await the holy oblation : they await the holy oblation.’ ”

Another Upanishad of the Sama-Veda belongs to the Sakha of the Talavakaras. It is called, the Keneshitu, or Kena Upanishad, from the word, or words, with which it opens : and, as appears from Sankars’ commentary, this treatise is the ninth chap-



ter (adhyaya) of the work, from which it is extracted. It is comprised in four sections (khanda). The form is that of a dialogue between instructors and their pupils. The subject is, as in other Upanishad, a disquisition on abstruse and mystical theology. I shall not make any extract from it, but proceed to describe the fourth and last Veda.

## CHAPTER IV.

### THE YAYUR VEDA UPANISHADS.

The principal of these Upanishads is VRIHAT ARANYAKA. It constitutes the fourteenth book of the Satapatha-Brahmana, is the conclusion of the Vajasaneyi, or White Yayus. It consists of seven chapters or eight lectures : and the five last chapters in one arrangement, corresponding with the six last lecture in the other, form a theological treatise entitled the Vrihat Upanishad, or Vajusaneyi-Brahmana Upanishad, but more commonly cited of the Vrihat Aranyaka. The greatest part of it is in dialogue, and Yajnavalkya is the principal speaker.

We shall now quote a few passages from this Upanishad. In the first, which begins the chapter and occupies three articles (Brahmana), a conceited and loquacious priest named Balaki (from his mother Balaka), and Gargya (from his ancestor Gorga), visits Ajatasatru, king of Kasi, and

offers to communicate to him the knowledge of God. The king bestows on him a liberal recompense for the offer ; and the priest unfolds his doctrines, saying he worships, or recognizes, as God, the being who is manifest in the sun ; him, who is apparent in lightning, in the ethereal elements, in air, in fire, in water, in a mirror, in the regions of space, in shade and in the soul itself. The king, who was, as it appears, a well instructed theologian refutes these several notions successively ; and finding the priest remain silent, asks, "Is that all you have to say ?" Gargya replies, "That is all." "Then," say the king "that is not sufficient for the knowledge of Gods." Hearing this Gargya proposes to become his pupil. The king replies, "It would reverse established order, were a priest to attend a soldier in expectation of religious instruction : but I will suggest the knowledge to you." He takes him by the hand, and rising, conducts him to a place where a man was sleeping. He calls the sleeper by various appellations suitable to the priest's doctrine, but without

succeeding in awakening him : he then rouses the sleeper by stirring him ; and afterwards, addressing the priest, asks, "while that man was thus asleep, where was his soul, which consists in intellect ? and whence came that soul when he was awakened ?" Gargya could not solve the question : and the King then proceeds to explain the nature of soul and mind, according to the received notions of the Vedanta.

Here is a conversation between Yajnavalka and Maitri, quoted from this Upanishad. Yajnavalka announced to his wife his intention to retire from the world and asked for her consent. He proposed to divide his wealth between his two wives, Maitri and Katyayani. But Maitri asked "My Lord, should I become immortal, if this whole earth, full of riches, were mine ?" "No, my wife," replied Yajnavalka, "riches serve for the means of living. They cannot bestow immortality." Maitri declared that then she had no need of his wealth. What would she do with wealth, if that cannot give her immortality, a thing to attain which he was

retiring from the world, leaving aside all his wealth and effects ? She solicited from her husband that knowledge,—the knowledge by which Immortality and Beatitude are attained. “I am much pleased, my wife,” said Yajnavalka, ‘that you desire to know the way to Immortality. Come, sit down. I will expound to you that knowledge. “Try to comprehend it.” He then went on elucidating the notion, “that abstraction secures immortality, because effects are relative to the soul, which should, therefore, be contemplated and considered in all objects ;—since every thing is soul, for all general and particular notions ultimately resolve into ONE, whence all proceed and in which all merge.” We conclude by quoting the following story from the same Upanishad.

‘Janaka, a king paramount, or emperor of the race of Videhas, was celebrating at great expense a solemn Sacrifice, at which the *Brahmans* of Kurus and Panchalas were assembled ; and the king, being desirous of ascertaining which of those priests was the most learned and eloquent theologian, ordered a

thousand cows to be made fast in his stables, and their horns to be gilded with a prescribed quantity of gold. He then addressed the priests, " whoever, among you, O venerable *Brahmanas*, the most skilled in theology, may take the cows." The rest presumed not to touch the cattle ; but Yajnavalkya bade his pupil Samasravas drive them to his home. He did so ; and the priests were indignant that he should thus arrogate to himself superiority. Aswala, who was the king's officiating priest, asked him, " Art thou, O Yajnavalkya, more skilled in theology than we are ?" He replied, " I bow to the most learned ; but I was desirous of possessing the cattle."

This introduction is followed by a long dialogue, or rather by a succession of dialogues, in which six other rival priests (besides a learned female, named Gargi, the daughter of Vachaknu) take part as antagonists of Yajnavalkya ; proposing questions to him, which he answers ; and, by refuting their objections, silences them successively. Each dialogue fills a single article (*Brahmana*) ; but the controversy is maintained by

Gargi in two separate discussions ; and the contest between Yajnavalkya and Vidagdha, surnamed Sakalya in the ninth or last article of the fifth lecture, concludes in a singular manner.

Yajnavalkya proposes to his adversary an abstruse question, and declares, "If thou dost not explain this unto me, thy head shall drop off." Sakalya (proceeds the text) could not explain it, and his head did fall off ; and robbers stole his bones, mistaking them for some other thing.

Yajnavalkya then asks the rest of his antagonists, whether they have any question to propose, or are desirous that he should propose any. They remain silent, and he addresses them as follows :

‘Man is indeed like a lofty tree : his hairs are the leaves, and his skin the cuticle. From his skin flows blood, like juice from bark ; it issues from his wounded person, as juice from a stricken tree. His flesh is the inner bark ; and the membrane, near the bones, is the white substance of the wood. The bones within are the wood itself, and marrow and pith are alike. If then a felled

tree spring anew from the root, from what root does mortal man grow again when hewn down by death? So not say, from prolific seed; for that is produced from the living person. Thus, a tree, indeed, also springs from seed; and likewise sprouts afresh [from the root] after [seemingly] dying; but if the tree be torn up by the root, it doth not grow again. From what root, then, does mortal man rise afresh, when hewn down by death? [Do you answer] He was born [once for all]? No; he is born [again]; and [I ask you] what is it that produces him anew?

As the Aitereya Upanishad belongs to the White Yayur Veda, so does Sattenya Upanishad to the Black Yayur Veda. It is some time called Varuni. We shall make only one quotation from this Upanishad.

‘Bhrigu, the offspring of Varuna, approached his father, saying “Venerable [father]! make known to me *Brahma*.” Varuna propounded these: namely, food [or body,] truth [or life,] sight, hearing, mind [or thought,] and speech: and thus proceed-



ed, "That whence all beings are [77] produced, that by which they live when born, that towards which they tend, and that into which they pass, do thou seek, [for] that is *Brahma*."

He meditated [in] devout contemplation ; and having thought profoundly, he recognized food [or body] to be *Brahma* : for all beings are indeed produced from food ; when born, they live by food ; towards food they tend ; they pass into food. This he comprehended ; [but yet unsatisfied] he again approached his father Varuna, saying, "Venerable [father] ! make known to me *Brahma*." Varuna replied, "Seek the knowledge of *Brahma* by devout meditation : *Brahma* is profound contemplation."

Having deeply meditated, he discovered breath [or life] to be *Brahma* ; for all these beings are indeed produced from breath ; when born, they live by breath. This he understood ; [but] again he approached his father Varuna, saying, "Venerable [father] ! make known to me *Brahma*." Varuna replied, "Seek him by profound meditation : *Brahma* is that."

‘He meditated in deep contemplation, and discovered intellect to be *Brahma* : for all these beings are indeed produced from intellect : when born, they live by intellect ; towards intellect they tend ; and they pass into intellect. This he understood, (but) again he came to his father Varuna, saying, “Venerable (father) ! make known to me *Brahma*.” Varuna replied, “Inquire by devout contemplation : profound meditation is *Brahma*.”

. He thought deeply and having thus meditated with devout contemplation ; he knew Ananda (or Felicity) to be *Brahma* : for all these beings are indeed produced from pleasure ; when born, they live by joy ; they tend towards happiness ; they pass into felicity.

Such is the Science which was attained by Bhrigu (78) taught by Varuna, and founded on the Supreme Ethereal Spirit. He who knows this, rests on the same support, is endowed with (abundant) food and becomes (a blazing fire) which consumes food : great he is by progeny, by cattle, and holy perfection, and great by propitious celebrity,

## CHAPTER V.

### THE ATHARVA VEDA UPANISHADS.

There are many Upanishads attached to the Atharva Veda. They are generally believed to be fifty two ; but some compute them to be more than 150.

The Atharva Veda Upanishads are not like the Upanishads of the other Vedas,—a part and parcel of their Brahmanas. They are independent Theological Treatises on Theology and Philosophy.

We give the names of the most important Atharva Vedic Upanishads.

- 1st. The Manduka.
- 2nd. The Prasna.
- 3rd. The Bramha Vidya.
- 4th. The Kshurika.
- 5th. The Chulika.
- 6th and 7th. The Atharva siras.
- 8th. The Garbha.
- 9th. The Maha.
- 10th. The Brahma,

- 11th. The Pragnihotra.
  - 12th to 15th. The Mandakya.
  - 16th. The Nila-indra.
  - 17th. The Nada Vindu.
  - 18th. The Brahma Vindu.
  - 19th. The Amrita-Vindu.
  - 20th. The Dhyana Vindu.
  - 21st. The Teja Vindu.
  - 22nd. The Yoga Sikha.
  - 23rd. The Yoge-Tatya.
  - 24th. The Sannyasa.
  - 25th. The Aranya.
  - 26th. The Katha-Sruti.
  - 27th. The Pinda.
  - 28th. The Atma.
  - 29th to 34th. The Kisirha Yapaneya.
  - 35th and 36th. The Kathaka-Valli.
  - 37th. The Kena.
  - 38th. The Narayana.
  - 39th and 40th. The Vrihata Narayana
- and so on.

The most important of these Upanishads is Manduka. The *Mandukā*, divided into six sections, equally distributed in two parts, is the first *Upanishad* of the *Atharvāna* ; and

is also one of the most important, for the doctrines which it contains. It has been fully illustrated by Sankara, whose Gloss is assisted by the annotations of Anandajnana. The opening of this *Upanishad*, comprising the whole of the first section, is here subjoined.

‘Brahma was first of the Gods, framer of the Universe, guardian of the world. He taught the Knowledge of God, which is the foundation of all Science, to his eldest son Atharvan. That holy Science, which Brahma revealed to Atharvan, was communicated by him to Angira, who transmitted it to Satyavaha, the descendant of Bharadwaja ; and this son of Bharadwaja imparted the traditional Science to Angira.

‘Saunaka, or the son of Sunaka, a mighty householder, addressing Angiras with due respect, asked, “What is it, O venerable sage, through which, when known, this Universe is understood ?”

‘To him the holy personage thus replied :  
“ Two sorts of Science must be distinguished ; as they, who know God, the

nature of the Gods, the union of life with body, and the connection of thoughts with the soul.'

The nine succeeding *Upanishads* (from the 3rd to the 11th) are of inferior importance, and have been left unexplained by the writers on the *Vedanta*, because they do not directly relate to the *Sariraka*, or Theological Doctrine respecting the soul.

The *Mandukya* follows, and consists of four parts, each constituting a distinct *Upanishad*. This abstruse treatise, comprising the most material doctrines of the *Vedanta*, has been elucidated by the labours of Gaudapada, and Sankara. Gaudapada's commentary is assisted by the notes of Anandagiri.

Among the miscellaneous *Upanishads*, the first thirteen (from the 16th to the 28th) have been left uncommented by the principal expounders of the *Vedanta*.

The following six (from the 29th to the 34th) constitute the *Nrisinahanīy Tapa*; five of them compose the *Purva Tapanīya*, or first part of the *Upanishad* so called; and the last part, most important, is entitled *Uttara*

*Tapaniya.* We in conclusion make another quotation from one of these Upanishads.

There was an old sage, who had a son named Nichiketas. Once upon a time the old Rishi in order to secure heaven bestowed in gifts all the wealth he possessed, keeping nothing for himself. But his son Nichiketa mildly said, "Father, you have not as yet given away all that you have to give. There is still one offering to give away, if you hope to merit heaven." But the old sage did not pay attention to him. But Nichiketas again repeated his question, but he was not answered. Then he said, "To whom shall I be given, Sire? Unless you give me away, you cannot hope to attain heaven." His father did not reply. "To whom shall I be given, Sire"? asked he again. The old man at last exclaimed in vexation, "To Yama (death)."

Nichiketas rose to go to Yama's abode. He went there and passed three nights and three days. Yama, being very much pleased with him, told him to ask for a boon. And Nichiketas asked, "When men go

away from earth and his life has passed, do they still live ?”

“To solve this question,” replied Yama, “dark and grave,—was even too hard a task for Gods. This boon, I pray do not ask. Ask for some thing else. Ask for wealth, kingdom, pleasure, whatever else you like.”

But Nichiketas did not come for them ; he persisted and Yama had to yield at last. He then explained to him the Mystery of Creation and the Way to Salvation as delineated in the Philosophy of the Upanishads.

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## CHAPTER VI

### THE SUTRAS.

Our readers have clearly seen from the foregoing pages that the Brahmanas as well as the Upanishads grew to be so exhaustive and stupendous works that it became very hard, nay impossible to master them, specially by rote which was the custom and practice of the time ;—in order to carry on and properly perform the Rites and the Rituals and the Yagmas, Therefore it became necessary to shorten them,—to form short and brief formulas,—so that they might be easily kept in memory. Thus were composed a series of works known by the name of *Sutras*.

Every Veda had its *Sutras* or short formulas. Weber says :—While the Brahmanas, with the view of explaining the Sacrifice and supporting it by authority, and uniformity confine themselves to individual instances of ritual, interpretation, tradition, and speculation, subjecting these to copious dog-

matic treatment, the object of the Sutas is to comprehend everything that had any reference whatever to these subjects. The mass of matter became too great ; there was risk of the tenor of the whole being lost in the details ; and it gradually became impossible to discuss all the different particular consecutively. Diffuse discussion of the details had to be replaced by concise collective summaries of them. The utmost brevity was, however, requisite in condensing this greatness, in order to avoid overburdening the memory ; and this brevity ultimately led to a remarkable compressed and enigmatical style, which was more and more cultivated as the literature of the Sutas became more independent, and in proportion as the resulting advantages became apparent.

But the literature of the Sutas can by no means be said to rest entirely upon the Brahmanas, for these, as a rule, give too exclusive a prominence to the Ritual of the Sacrifice. Indeed, it is only one particular division of the Sutas—viz, the Kalpa-Sutas, Aphorisms exclusively devoted to the con-

sideration of this Ritual—which bears the special name of Srauta-Sutras, i. e. “Sutras founded on the Sruti.” The sources of the other Sutras must be sought elsewhere.

Side by side with the Srauta-Sutras we are met by a second family of Ritual Sutras, the so called Grihya-Sutras, which treat of domestic ceremonies, those celebrated at birth and before it, at marriage, as well as at death and after it. The origin of these works is sufficiently indicated by their title, since in addition to the name of Grihya-Sutras, they also bear that of Smarta-Sutras, i.e. “Sutras founded on the Smriti.” Smriti, memory, i.e. that which is the subject of memory, can evidently only be distinguished from Sruti, hearing, i.e. that which is the subject of hearing, in so far as the former impresses itself on the memory directly, without special instruction and provision for the purpose. It belongs to all, it is the property of the whole people, it is supported by the consciousness of all, and does not therefore need to be specially inculcated. Custom and Law are common property and

accessible to all; Ritual, on the contrary, though in like manner arising originally from the common consciousness, is developed in its details by the speculations and suggestions of individual and remains so far the property of the few, who favoured by external circumstances understand how to inspire the people with a due awe of the importance and sanctity of their institution. It is not, however, to be assumed from this that Smriti, custom and law, did not also undergo considerable alterations in the course of time.”\*

\* For the translation of the Kalpa Sutras as well as of the Grihya-Sutras, we refer our readers to the Sacred Books of the East.

## CHAPTER VII.

### THE PHILOSOPHY OF THE VEDANTA.

As all the Hindu Sciences are to be found in the Brahmanas, so is the origin of all the Hindu Philosophies found in the Upanishads or Vedanta.

The principal and essential tenets of the *Vedanta* are, that God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the Universe. Creation is an act of His Will. He is both efficient and material cause of the world : creator and nature, framer and frame-doer and deed. At the consummation of all things, all are resolved into Him : as the spider spins his thread from his own substance and gathers it in again ; as vegetables sprout from the soil and return to it, earth to earth ; as hair and nails grew from a living body and continue with it. The Supreme Being is one, sole-existent, secondless, entire, without parts, sempiternal, infinite, ineffable, invari-

able ruler of all, universal soul, truth, wisdom, intelligence, happiness.

Individual souls, emanating from the Supreme One, are likened to innumerable sparks issuing from a blazing fire. From Him they proceed, and to Him they return, being of the same essence. The soul which governs the body together with its organs, neither is born; nor does it die. It is a portion of the divine substance; and, as such, infinite, immortal, intelligent, sentient, true.

It is governed by the Supreme. Its activity is not of its essence, but inductive through its organs: as an artisan, taking his tools, labours and undergoes toil and pain, but laying them aside reposes; so is the soul active, and a sufferer by means of its organs; but, divested of them, and returning to the Supreme One, is at rest and is happy. It is not a free and independent agent, but made to act by the Supreme One, who causes it to do in one state as it had purposed in a former condition. According to its predisposition for good or evil; for en-

joined or forbidden deeds, it is made to do good or ill, and thus it has retribution for previous works. Yet God is not author of evil; for so it has been from eternity: the series of preceding forms and of dispositions manifested in them has been infinite.

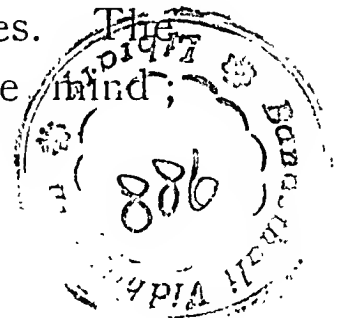
The soul is incased in body as in a sheath or rather in a succession of sheaths. The first or inner case is the intellectual one (*vijnanamaya*): it is composed of the seer (*tan-matra*), or simple elements uncombined, and consists of the intellect (*buddhi*) joined with the five senses.

The next is the mental (*manomaya*) sheath, in which mind is joined with the preceding. A third sheath or case comprises the organs of action and the vital faculties, and is termed the organic or vital case. These three sheaths (*kosa*) constitute the subtile frame *sukshma-sarira* or *linga-sarira* which attends the soul in its transmigrations. The interior rudiment confined to the inner case is the causal frame (*karana sarira*.)

The gross body (*sthula-sarira*) which it animates from birth to death in any step of

its transmigrations is composed of the coarse elements, formed by combinations of the simple elements, in proportions of four-eighths of the predominant and characteristic one with an eighth of each of the other four : that is, the particles of the several elements, being divisible, are, in the first place, split into moieties ; whereof one is subdivided into quarters ; and the remaining moiety combines with one part (a quarter of a moiety) from each of the four others, thus constituting coarse or mixed elements. The exterior case, composed of elements so combined, is the nutrimentitious (*annamaya*) sheath ; and being the scene of coarse fruition is therefore termed the gross body.

The organic frame assimilates the combined elements received in food, and secretes the finer particles and rejects the coarsest : earth becomes flesh ; water, blood ; and inflammable substances (oil or grease), marrow. The coarser particles of the two first are excreted as feces and urine ; those of the third are deposited in the bones. The finer particles of the one nourish the mind ;





of the other, supply respiration ; of the third, support speech.

Organized bodies are arranged by the *Vedantins* in either four or three classes : for both which arrangements the authority of passages of the *Veda* is cited. Their four classes are the same with those of other writers ; but the threefold division appears to be peculiar to this School. It is 1st, viviparous (*jivaja*), as man and quadrupeds ; 2nd, oviparous (*andaja*), as birds and insects ; 3rd, germiniparous (*udbhijja*). The latter, however, comprehends the two terminating classes of the fourfold distribution, vermin and vegetable ; differing but as one sprouts from the earth, the other pullulates from water : the one fixed, the other locomotive. To both, equivocal and spontaneous generation, or propagation without union of parents, is assigned.

The order in which the five elements are enumerated is that of their development : 1st, the ethereal element (*akasa*), which is deemed a most subtile fluid, occupying all space and confounded with vacancy ; sound

is its particular quality. 2nd. Wind (*vayu*), or air in motion : for mobility is its characteristic ; sound and feel are sensible in it. 3rd. Fire or light (*tejas*), of which heat is the characteristic ; and by which sound, feel, and colour (or form) are made manifest. 4th. Water (*ap*), of which fluidity is characteristic ; and in which sound, feel, colour, and taste occur ; 5th. Earth (*prithivi* or *anna*), of which hardness is characteristic ; and in which sound, feel, colour, taste, and smell are discernible.

The notion of ether and wind is distinct elements, an opinion which this has in common with most of the other Schools of Indian Philosophy, seems to originate in the assumption of mobility for the essential character of the one. Hence air in motion has been distinguished from the aerial fluid at rest which is *akasa*, supposed to penetrate and pervade all worldly space ; and, by an easy transition, *vayu* (wind) and motion, come to be identified, as *akasa* (ether) and space.

An organized body, in its most subtile

state of tenuity, comprises sixteen members (*avayava*) or corporeal parts, *viz.* five organs of sense, as many instruments of action, and the same number of vital faculties ; to which are added mind (including intelligence, consciousness, and sensation) ; or, distinguishing mind and intellect (*buddhi*) as separate parts, the number is seventeen.

The vital faculties, termed *Vayu*, are not properly air or wind, but vital functions or actions. Considered, however with a reference to the proper meaning of that term, they are by some explained to be, 1st, respiration, which is ascending, and of which the seat is the nostril ; 2nd, inspiration (or otherwise explained, flatus), which is descending, and which issues from the lower extremity of the intestine ; 3rd, flatulency, which is diffused through the body, passing by all the veins and arteries ; 4th, expiration ascending from the throat ; 5th, digestion, or abdominal air, of which the seat is the middle of the body.

According to a different explanation, the first is respiration ; the second, inspira-

tion ; the third, a mean between the two, pulsation, and other vital movements ; the fourth is expiration ; and the fifth is digestion.

Three states of the soul in respect of the body are recognized ; to which must be added a fourth, and even a fifth, *viz.* waking, dreaming, profoundly sleeping half-dead, and dead. While awake, the soul, associated with body, is active under the guidance of Providence, and has to do with a real (*paramarthiki*) and practical (*vyana-hariki*) creation. In a dream there is an illusory (*ma-vamâyi*) and unreal creation : nevertheless, dreams prognosticate events. Dreaming is the mean (*sandhya*) between sleeping and waking. In profound sleep the soul is absent, having retired by the channel of the arteries, and being as it were enfolded in the Supreme Deity. It is not, however, blended with the Divine Essence, as a drop of water fallen into a lake, where it becomes undistinguishable : but, on the contrary, the soul continues discriminate, and returns unchanged to the body which it animates while

awake, Swoon, or stupor, is intermediate between sleep and death. During insensibility produced by accident or disease, there is, as in profound sleep and lethargy, a temporary absence of the soul. In the death it has absolutely quitted its gross corporeal frame.

Subject to future transmigration, it visits other worlds, to receive there the recompence of works or suffer the penalty of misdeeds. Sinners fall to various regions of punishment, administered by Chitragupta and other mythological persons in the realm of Yama. The virtuous rise to the Moon, where they enjoy the fruit of their good actions ; and whence they return to this world to animate new bodies, and act in them, under Provideuce, conformably with their propensities and predispositions, the trace of which remains.

The wise, liberated from worldly trammels, ascend yet higher, to the abode and court of *Brahma* ; or, if their attainment of wisdom be complete, they at once pass into a reunion with the Divine Essence.

Three degrees of liberation or deliverance (*mukti*) are distinguished : one incorporeal, which is that last mentioned, and is complete ; another imperfect, which is that before mentioned, taking effect upon demise, when the soul passes to the highest heaven, the abode of *Brahma*. The third is effectual in life-time (*jivan-mukti*), and enables the professor of it to perform supernatural actions ; as evocation of shades of progenitors, translation of himself into other bodies called into existence by the mere force of his will, instantaneous removal to any place at his pleasure, and other wondrous performances.

These several degrees of deliverance are achieved by means of certain Sacrifices, as that of a horse (*asvawedha*), or by religious exercises in various prescribed modes, together with pious meditation on the being and attributes of God : but the highest degree of it is attainable only by Perfect Knowledge of the Divine Nature, and of the identity of God with that which emanated from Him, or was created of His substance and partakes of His essence.

Questions most recondite, which are agitated by theologians, have engaged the attention of the *Vedantins* likewise, and have been by them discussed at much length ; such as free-will (*swatantrya*), Divine Grace (*iswara prasada*), efficacy of works (*karman*) or of faith (*sraddha*), and many other abstruse points.

The *fruit of works* is the grand subject of the Vedanta which treats of religious duties, sacrifices, and other observances.

It more particularly maintains the doctrine of *Divine Grace*. It treats of *free-will*, which it in effect denies ; but endeavours to reconcile the existence of moral evil under the government of an all-wise, all powerful, and benevolent Providence, with the absence of free-will, by assuming the past eternity of the Universe, and the infinite renewals of worlds, into which every individual being has brought the predispositions contracted by him in earlier states, and so retrospectively without beginning or limit.

The notion, that the versatile world is an illusion (*maya*), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination, and every seeming thing is unreal and and all is visionary, does not appear to be the doctrine of the text of the *Vedanta*. Nothing countenances it in the *Sutras* of *Vyasa* nor in the gloss of *Sankara*, but much concerning it is in the minor Commentaries and in elementary treatises. It is no tenet of the original *Vedantin* philosophy, but of another branch, from which latter writers have borrowed it, and have intermixed and confounded the two systems. The doctrine of the early *Vedanta* is complete and consistent, and without this graft of a later growth.

We have humbly tried in the last three Parts of this work to give an account of the various Brahmanas and the Upanishads. We have tried to be as brief as possible, but they are so many and so terse that we are fully aware that many of our readers will find this portion of our work to be rather



edious reading. We have also made a few quotations from these works to give an idea of their contents and their scope. Unless one gets some idea of them, it will not be easy to follow the History of this period of the Aryan Religion which we shall attempt to trace in the next Part.

The Brahmanic and Vedantic or Upanishadic Religion flourished in the Aryan lands for more than thousand a years. It is therefore not an easy task to write the history of this period of the Hindu Religion, specially when the Aryan Rishis never cared for any history, nor did they make any attempt to leave behind them any history of their works, We have their literary works, their Brahmanas and the Upanishads to rely upon. We shall in the next Part make an humble attempt to construct some sort of history out of them.